

# BANNER



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## COMMUNICATIONS.

### SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER TWO.

Does the Bible contain within itself reliable evidence of truthfulness?—is of itself a large and most important question, in view of the profound and exalted character attached to its teachings, as a whole, by hundreds of thousands of splendidly educated men (if the acquisition of great stores of book-learning and theological acquirements can be termed education), who have made that which pertains to the Hebrew and Christian forms of religion a specialty, and a life devotion. How can it be possible that all these Biblical students, many of them possessed of large intellectual powers, and far-reaching capacity for deep research into hidden mysteries and traditional lore, could be mistaken in their estimate of the real worth of the Bible, in its history, chronology, and ethnography? It would be not less uncharitable than unfair to charge all these thousands upon thousands, even in the United States, who have officiated, and are still serving, in the cause of religion, with dishonesty and bare-faced deception in their calling; and yet there is evidence to be found that sufficiently proves to the unprejudiced mind the utter falsity of Biblical authority, in all those things held essential to godliness and Christian faith. It is said that when a clerk enters upon duties in a banking-house, the first lesson of instruction he receives from his employers is to keep his mouth shut as to the most minute affairs of the institution in which he is engaged. It may be, for aught I know, that when a student of divinity enters upon his studies for the ministry, that full and complete faith in all the tenets and dogmas of the evangelical Church, so called, is a prerequisite of his successful advancement. If this be so, it readily accounts for the lack of knowledge, or the possession of a doubt touching any discrepancies, contradictions, or impossibilities that may exist in the source of all their religious points, Milton and the Bible. It might very properly be deemed folly, and a work of supererogation, to enter upon the task of criticising the Bible, were it not that so large a share of the people are still held in bondage to its dicta, through the influence of a host of salaried, and self-interested clergymen, who for the most part desire that humanity shall believe that they are the legitimate and sanctified mouthpieces of their great Jehovah. As the British aristocracy find their strength and main support in the cemented bulwark of the public debt, so the Bible receives its maintenance and defense from the self-interested, well paid clergy; whose chief calling in these latter days seems to be that of deception and double-dealing. But has the Bible a history?—is the question for immediate consideration. It most certainly has, and a curious one, too. But who at this day is able to trace that history back to its origin, or even give a tolerable guess as to the true authorship of one chapter in either the Old or New Testament, as originally constructed? Among eighty or one hundred thousand different readings of the Bible, it is extremely questionable if the mental capacity exists to reach anything like the truth of its original conception. It must have been written in scraps, by very many different persons, at various periods of time, and at distant places; most of it, in the Oriental style, is evidently allegorically conceived and traditionally endorsed. Thus we find the "story of the sacrifice of Iphigenia, the daughter of Agamemnon, as an original legend of a Judge of Israel, who had immolated his daughter to Yahouh, or Jao, without so much as respecting the wish to be deceived, not even being at the pains to vary the name of the heroine of the fable. By a division of the syllables into two words, Iphigeni is literally Jephtha's daughter; and even the name of Moses himself, as it stands in the Greek text, is composed of the same consonant letters as Mises, the Arabian name of Bacchus, of whom precisely the same adventures were related and believed, many ages before there existed a race known on earth as the nation of Israel, or any individual of that nation capable of committing either truth or falsehood to written documents." "The whole fable of Moses, however, will be found in the Orphic verses sung in the origins of Bacchus, as celebrated in Egypt, Syria, Asia Minor and Greece, for ages before such a people as the Jewish nation were known to be in existence." "The strong man Samson, carrying away the gates of Gaza, is scarcely a various reading from the story of Hercules' pillars at Gades, Cadex, or Cadiz." That Moses was an Egyptian priest, is not denied by theologians themselves; as it stands recorded in their own report, they will not make such an attempt. It is doubtless true, as Orpheus says, that the god Bacchus was a reputed lawgiver, and that he was called Moses, and had attributed to him the two tables of the law; but whatever there might have been of such a character as Moses, it is plainly evident that Bacchus was wholly an imaginary being, existing in immortal boyhood only in the fancy of the poet's brain. Among all the stories, fictions, and traditions of the ancient Hebrew cabalistic writings, together with the almost countless different readings through forgeries and mistranslations, it is utterly impossible to make out any approximation to the truth of early Biblical history. It seems to be a settled conviction in the minds of many persons of scholarly attainments, who have devoted much time and patience in the investigation of the subject, that there exists no evidence whatever, of a reliable character, reaching beyond the period of Solomon, and his Astro-Masonic temple, wherein were twelve brazen oxen, representing the twelve signs of the Zodiac, among numerous other emblems and symbols of an ancient astronomical character. Nor is the Biblical prophetic history any more clear or reliable, that of the Garden of Eden, the Fall of Man, the reputed power of the Devil, or Noah's Flood.

That prophecy above all others most relied upon for proof of the advent of a grand ruler or king of the Jews, has not been fulfilled either in the letter or spirit. To say that Jesus was that ruler or king, is to belie the whole matter of Jewish testimony, and fly in the face of all recorded history touching the subject of those prophecies. There is reason to believe that the manuscript, of what is deemed the oldest portion of the Bible, is not as ancient as we have been led to suppose heretofore.

J. D. PIERSON.

### UGHT WOMEN TO VOTE?

NUMBER TWO.

Having examined the principles upon which the elective franchise is founded, I will now proceed to examine the chief objections which are put forth against extending the same to women; and also to state some of the many advantages to be derived from such extension.

First, it is urged by some that the "natural sphere of woman is entirely within the domestic circle—that, by reason of her sex, she is peculiarly fitted for that sphere and no other; second, by others, that her mind is weaker than man's, and consequently that she is not capable of understanding matters pertaining to government; third, that mingling in politics would debase her, that her presence on occasions of elections and political gatherings would tend to make her less respected by men, and that the vulgar scenes enacted at the polls make them places entirely unfit for any respectable woman; fourth, that she is too ignorant of the principles of national government, and that she would become the tool of designing politicians; fifth, and lastly, that, if she takes the ballot, she must also, in case of war, take the saber and musket, and go forth to do battle for her country.

Now, as to the first count, I admit that woman is peculiarly adapted to the domestic sphere; but this does not prove that she may not be adapted to another sphere. That her sex excludes her from any privilege enjoyed by man, I deny. With the great universal mind, there is no such thing as sex. The very fact that there is in her composition an element so well adapted to domestic life, such as nurturing and cultivating the bodies and minds of the young, proves that she may also become a most powerful and valuable auxiliary in the government of the general community. That she is capable of higher attainments than those belonging strictly to the domestic circle, is too evident to require any argument of mine. Regarding the strength of her mind, as compared with man's, I deny that her mind is the weaker, in the proper sense of the term; there are men, and many of them, too, with very weak minds, in the same sense that the minds of women are supposed to be weak. Minds are strong or weak in proportion to the amount of brain or nerve-power they possess, and the amount of exercise or experience they have passed through. I have been astonished at the length of time some men could talk fiddle-faddle stuff; in fact, I have known men intimately for years, who never gave utterance to an idea that embraced a principle. When all men have strong minds, it will sound better to talk about the weak minds of women. The female mind is not very different from the male; it is subject to the same laws of development and refinement. The present habits of women keep them in a great measure ignorant of business and legislative affairs; but let them partake equally in these affairs with men, and they will soon be equally sagacious and expert. In the third objection, that politics would debase them, etc., is a very humiliating acknowledgment for men to make; and it proves conclusively that there is something wrong in politics, else there were nothing therein debasing to either man or woman. When the names of women shall be placed upon the pages of the Great Register, I will guarantee that we will have places for depositing our votes, to which no man will be ashamed to take his mother, sister, daughter, or wife; for men, who have no respect for themselves, have some for the other sex. The fourth objection, that she is ignorant of the principles of national government, may also be justly said of men—three-fourths, of whom, at least, are in ignorance of the principles of government; this part of the objection, consequently, falls to the ground. That she will become the tool of designing politicians has no weight as applied especially to her sex; ignorant men everywhere are the tools of designing politicians. There are few privileges enjoyed by men that are not abused; but these are exceptions, and not the rule. The generality of men make the best use of their franchise they know how to make; and it would be the same with women, were they allowed to vote. Every child must creep ere it can walk; the first step is taken in doubt and fear; the trial may result in a fall, but the next time it steps stronger and surer. If it were never allowed to take the first step, it never would walk. Men and women must learn to vote understandingly; neither of them could do so, if they were never allowed to vote. As to the fifth objection, I feel certain, that, when all the women vote, there will be but little war; and, if any of them should be conscripted, there would be plenty of men to take the places of those who do not wish to go. We hear great cries of anguish from the New York State press about the corruption existing in their State Legislature; if

they will take in the other half of humanity, and let them vote, the trouble will soon be measurably cured. If we would ennoble man, we must ennoble woman too. Give her something to think of beside making a walking show of herself on the principal streets, and she will soon learn to forsake vanity and seek for wisdom. For one, I say, angels speed the day when every woman possessing other legal qualifications shall also have the right to vote and hold office.

B. F. FRENCH.

### Were the Ten Commandments the Result of Divine Inspiration?

I am well aware that, in attempting to disrobe the Bible of the garment of divinity with which theologians have clothed it, I shall subject myself to the ire and indignation of the Christian friends, and perhaps cause them to raise their hands in holy horror with the cry of "Sacrilege!" They will probably resort to the usual subterfuge to deter others from investigating, by proclaiming me one of the "vultures" that feed upon the vile and loathsome carcass of "infidelity." They will, perhaps, say that I have forfeited all my "right, title, and interest" in heaven by daring to question the sacredness and infallibility of the Book divine. (?) Well, if to be an Infidel is to be a disbeliever in the existence of God, who is omniscient and omnipotent, and whose attributes are Love, Truth, Justice, and Mercy, I most emphatically deny that I am an Infidel; but if to be an Infidel is to be a dissenter from the doctrines of theology, I thank God that I am an Infidel; and may my highest aspiration be, to live and die worthy of that name. Neither the cry of "infidelity" or "sacrilege" will deter me from expressing my views upon a matter of such weighty importance as the one under consideration; for the man who knows the truth, and who, through fear of public opinion, refuses to proclaim it, is worse than an Infidel—he is a coward! The orthodox have constantly met us with this query: "If you throw away the Bible, what can you give us in its place?" for if the ten commandments were not written under Divine inspiration, and with the finger of God, why has not the world given us a better code of morals?" All men—that is, all thinking men—if they are desirous of eliciting the truth in regard to any matter that is not fully comprehended, will reason, not only from analogy, but from cause to effect—demonstrating thereby the certain effect of a given cause.

Adopting this, the only sensible method of reasoning, I propose to answer the above query, Yankee fashion, by a few interrogatories. If the Ten Commandments were Divinely inspired, and given to Moses by and through the special interposition of God, for the government of the children of Israel, why were not the morals of that people improved by this marvelous dispensation? If the Ten Commandments are the *ne plus ultra* of morality, and were designed by the Almighty to improve the morals of the Israelites, how does it happen that the history of that people is so replete with murder, rapine, and nearly every vice in the long catalogue of vices?

They were the people, according to orthodox, who were especially favored by God. To them was voluntarily given intellectual light, whilst the rest of the world was groping in mental darkness; and yet they, of all others, are the most infamous in history! They, with the cup of nectar raised to their lips, and with a full knowledge of its ineffable sweetness, deliberately dashed away the delicious draught and drained the bitter chalice of debauchery to the last bitter drop!

History nowhere affords a parallel to the cold-blooded cruelty, vindictiveness, and debauchery that invariably characterized their acts in their wars with the neighboring tribes or nations. Their steps were always marked by blood. The vanquished were relentlessly butchered in cold blood—except, perhaps, the young women, who were reserved for a fate more horrible than butchery, by this God-governed people! Why, even at this late day, after the lapse of so many centuries, no man, possessing the least spark of sympathy in his organization, can read the history of these people and their acts without a thrill of horror, when contemplating upon the scenes enacted by this chosen people of God! One instance will suffice for this article. I refer the reader to the thirty-first chapter of Numbers. I cannot write the details, for they are too obscene and revolting for a newspaper, having any claims to respectability, to publish. I ask the reader to peruse the chapter from its commencement to the nineteenth verse—read it carefully and attentively, and learn for himself or herself, how much the children of Israel were benefited by the Ten Commandments.

If, then, the so-called commandments were a direct inspiration from God to Moses, for the express purpose of raising the moral standard of the Israelites, why were they not benefited by the inspiration, and their morality improved? After receiving so many evidences of God's peculiar care and partiality for them, why were they so much worse in point of morals than any other nation, either in ancient or modern history? INDEX.

THERE is some talk of producing sacred operas on Sunday. Whether or not this will conflict with the Sabbatharians' pet law remains to be proved.—*Californian*.

### The Cause at Windsor.

EDITORS BANNER OF PROGRESS.—Believing that the true Friends of Progress are always pleased to hear good tidings from the various fields of reform, even down to the smallest "garden spot," (where there is no talking serpent and wonderful apple), I will give them, through your valuable paper, an account of what we have done and are doing in this locality. The people of Windsor and the surrounding country are congratulating themselves on having a "Free Anti-sectarian Christian Church." The church, with the above inscription, was dedicated yesterday by J. S. Kirkpatrick, through whose indomitable perseverance the house has been erected. It is a substantial structure, and abundantly large for this place. It is free for all denominations who confine their teachings to the "Christian Scriptures"; also for "religious, moral, benevolent, scientific, and literary purposes"—so say the printed "Regulations" of the "Building Association": so you see Spiritualist lecturers will not be refused admission. The Friends here were favored with two lectures by Dr. John Allyn, the 8th and 9th of last month, which did much to encourage the work here; so much so, indeed, that we are organizing a society of Spiritualists to render our efforts more effective for good than we otherwise could. The truly Christian deportment of Bro. Allyn, his pleasant style and convincing logic, had a telling effect in the cause of truth. He made impressions here which will do much to disarm the skeptic of his unceasing prejudice, and cause him to fall in love with our beautiful truths—God's beautiful truths. I commend Dr. Allyn to the Spiritualists throughout the State as a true man and desirable lecturer.

Yours for Progress, JORDAN COX.

### Humor of Topsy Turvy.

The following are excised from the *San Jose Mercury*:

#### THE EIGHT-HOUR LAW.

I just had to drop my pen to go out and see the procession for a week or two there have been grand preparations afoot for a grand celebration to-day, in honor of the eight-hour system. Whether they intended to march eight hours was not stated in the programme. The triumphant was splendid; three or four bands of music, flags, banners and badges; and some of the companies were formed of as fine-looking men as you will find in a day's travel. I am glad they have got the eight-hour law, if it is not; but I wish that women could get the same wages for working eight hours as for fourteen.

#### FIRE ENGINES OUTDOE.

I've always had a great desire to invent something. Something nice and nonsensical, you know, that won't cost anything to make, but will sell for lots of money. But I never have a chance. I could have invented the returning ball easy enough, if I had only thought of it before that man did, and yet he made a hundred thousand dollars and I've lost money on that very thing. I don't think it is fair. Now, I have an idea, a splendid one, and I'll get a patent on it right away, if you think it is a good one. A while ago somebody discovered that sounding a certain note would make a person sneeze. I propose to invent some kind of an instrument—say a whistle or a base trombone—which can be attached to a knife or cork-screw and carried in the vest pocket, you keep it tuned exactly to that pitch or pitched exactly to that tone, whichever is most proper—and then, in case of fire, instead of a great roaring, tearing engine, steaming and sloshing around, every man, woman and child in the crowd—there's sure to be a crowd—can produce a (I haven't named it yet), and whistle the fire out. What do you think of that, now, as an invention?

#### MARK TWAIN'S BOOK.

Speaking of John Smith reminds me of Mark Twain's new book. It has come, and is for sale at Roman's and all the principal bookstores. It is a neat little volume, bound in cloth, and has the immortal jumping frog on the cover. You commence laughing at the dedication—which is to John Smith himself, and contains a hint that the person to whom the book is dedicated always buys a copy—and you keep on laughing till you reach the other cover. There is only one thing about the book that I don't like. That is, there's a little too much Webb about it. There is no earthly objection to any living person going into the publishing business if he have the wherewithal to do so, and the publisher always puts his name on every book issued by him. I propose to at things from a California standpoint. Mr. W.'s literary career on this coast, and his departure from it, and then seeing Mark Twain's book covered with "C. H. Webb" from one end to the other, it looks very much as though Mr. Webb had got safely to New York, then turned around and said "y-a-a! y-a-a!" at San Francisco.

SUNDAY AMUSEMENTS.—The only state of society (if it is possible for any so to be) which can be kept free from vice, is that in which the greatest possible amount of innocent amusements are both allowed and encouraged. No particular day of the week must be made an exception to this remark; for we must apply our remarks to human nature as it is, and not as we think it ought to be; and you cannot find an individual, except an enthusiast, or one who labors under a chronic state of moral or religious excitement, who is willing to spend a whole day of the week, that is, a seventh part of his life, in doing penance. Hence, if you afford men no entertainment on that day, except of a kind in which they do not and cannot feel the least interest, while they condemn likewise all such amusements as they may invent for themselves, you may be just as sure that they will indulge themselves in secret hurtful practices, as you can be of any fact which you witness with your own eyes.—*Investigator*.

Too LATE.—Rev. Mr. Earle was not early enough in his visit to Virginia City. He did not receive anything worth mentioning. Formerly—say in 1862—the people there were pious; but now the only goodman in the place is J. J. Earle had much better success in Oregon, where he earled his anathemas against wickedness with so much power as to drive two or three people crazy.—*Dramatic Chronicle*.

### A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINNELL:

SIR:—In the Sacramento Union of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness. M.

GOOD FOR SWETT.—The California Teacher, edited by John Swett, State Superintendent of Education, says:

The State Superintendent recently received a letter from an ex-County Superintendent, complaining that a young lady who was educated at a Catholic school had received a State certificate, and gravely asking if a Catholic could be allowed to teach in our public schools? The answer was, that the school law did not authorize Boards of Examination to make any inquiries whatever as to religious opinions. The time has passed when men or women are to be proscribed on account of religious opinions. Bigots and sectarians may still characterize all who differ from their own particular church creeds as "infidels," but they must not attempt to carry this illiberality into our public schools, or to exclude teachers from the profession on account of liberal opinions. The spirit of the age is against it.

Our State Superintendent's head is tolerably level. —*San Jose Mercury*.

BAPTISM.—That the application of water to one's person is a good thing, we believed long before we ever heard of Hydropathy; but, ready as it is to a strange idea that a pot of water should wipe away every crime? Now all children are baptized, because an idea no less absurd supposes them all criminals; but they are all saved until they have the proper reason, and the power to become guilty! It would seem, then, that to put them out of the way, as quickly as possible, would insure their entrance into Paradise. Indeed, this is so just a consequence, that there was once a devout sect that went about poisoning and killing all newly-baptized infants. These devout persons reasoned with perfect correctness, saying: "We do these little innocents no harm, and possible good; we prevent them from being wicked and unhappy in this life, and we give them life eternal."—*Investigator*.

SHORT ARTICLES.—In this hurrying age but few people have the time or inclination to read long articles. Many a brilliant thought is daily lost to the world from the simple fact that it is stowed away among a mass of material of comparatively little value, where the great multitude will not look for it. One forcible idea, pungently expressed in a dozen lines, will attract the popular eye, and become imprinted with rods of living fire upon the popular understanding, when a whole column of golden truths will be passed unheeded by. Excessive verbiage is the fault of most editors. —*San Jose Mercury*.

DEATH FROM RELIGIOUS EXCITEMENT.—A Cornwall (England) paper reports the death of a poor woman, aged 47 years, the wife of a farm laborer, from religious excitement. A short time ago she was converted at a revival meeting held in the Wesleyan chapel. The excitement produced a desponding state of mind and concern for her soul, which terminated in lunacy. When a physician was called to see her, he found her in too exhausted a state to be removed, and after an obstinate refusal to take food for twenty-one days, she died of starvation.

FEMALE SUFFRAGE.—In the lower House in Massachusetts, a motion to instruct the Judiciary Committee to report an amendment to the Constitution granting the right of suffrage to women, or, as they term it, "females," received 44 affirmative votes to 97 in the negative, and 99 members not voting. This sort of progress won't answer in the very home of reform.

"SAL," cried a girl, looking down from the upper story of a grocery, addressing another girl who was trying to enter at the front door, "we've all been to camp-meeting, and have been converted, when you want milk on Sunday, you'll have to come round to the back door."

PUNNING AND PRATING AT THE SAME TIME.—The Chaplain of the New York Assembly perpetrated the following pun in prayer: "May men of principle be our principal men."



## The Banner of Progress.

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OFFICE, 523 CLAY STREET, UP STAIRS.

BENJAMIN TODD &amp; CO.,

PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

## TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

## Are the Tendencies of Spiritualism Immoral?

We now take up the charge that Spiritualism tends to licentiousness. That among the six millions of Spiritualists in the United States may be some who are licentious, we do not deny. In fact, it would be somewhat miraculous if there were not a good many; for we have had large accessions to our ranks, from time to time, out of the Christian churches. But our usual course, when we find such among us, is to advise them to go directly back to the churches from whence they came, as the most appropriate position for them until they can rise above the animal plane.

Let us now briefly compare the moral restraints of Popular Theology with those of Spiritualism, and see which, in the view of enlightened reason, is best calculated to develop a healthy moral influence in society. The influence of threatenings of a never-ending hell and an angry God, made by theologians, in reality possess no restraining power, for they are entirely stultified and disarmed by the mollifying influences of a vicarious atonement. Popular Theology virtually says to every son and daughter of Adam, Live in sin; enjoy yourselves as best you can; or gratify your lusts, passions, appetites, and desires to their fullest extent; in fact, you may scoff at God and religion—lie, steal, swear, get drunk, commit murder and adultery—and yet be the meekest man that ever lived, like Moses; the wisest man, like Solomon; and a man after God's own heart, like David. And then comes the vicarious atonement, which allows you to do all these things until you are old and gray-headed, but, at the eleventh hour, if you come to Jesus and offer one truly repentant prayer or tear, you will go from this life of crime directly into the arms of Jesus in glory. You will get your penny, just the same as though you had borne the burden in the heat of the day.

"There is a fountain filled with blood,  
Drawn from Emmanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains!"

Is not this selling indulgences to the world to commit sin, with a positive understanding that they shall be saved from all its final consequences? Old Tetzel, when commissioned by the Pope of Rome to go through Germany for the purpose of retailing indulgences, with a drummer before him to call out the sinners, asked a higher price than this. Where, then, are the moral restraints of Popular Theology? A brief investigation shows it to be the greatest bundle of absurdities and flat contradictions that any body of people ever believed in or ever undertook to impose upon man kind, under the name of religion. Those who would fain see man blest with a high and pure standard of morality, that would be largely conducive to noble and truly humanitarian lives, must look elsewhere than to Popular Theology for incentives, or for the prompting power.

To say nothing of the influence of Popular Theology upon lay members, as a moral restraint and hindrance to licentiousness, how stands the case with the clergy? When we take into consideration the fact of their limited number as a class, do we not find more in proportion, who lack integrity of character and moral rectitude, than of any other class that makes any pretensions to morality? We have every reason to believe that the bitter philippics and denunciations pronounced against Spiritualists, by the clergy, are only the "stop thief" cries, raised on purpose to divert the attention of the people from themselves, while they plunge deeper and deeper into the cesspools of licentiousness, where they love to live riot. From old St. Paul (who taught that fornication and lying for the honor and glory of God were commendable) down to the present day, they have been a fraudulent, licentious, and falsifying set. And, to-day, they add moral cowardice to their list of crimes; for they dare not come out and discuss their principles with their opponents. They know that a thorough examination and investigation of their principles would only reveal to the masses their rottenness to the core. They are aware that every lover of truth, virtue, and sound philosophy, would need but one glimpse of their hideous deformity, to drive them away in disgust forever. Hence their strenuous efforts to keep mankind in ignorance of the principles of their faith, as well as of their moral status. That there are some exceptions to this charge, we do not deny. But these are the exceptions, and not the rule; and they can be accounted for only on the ground of ignorance. We have hitherto refrained from attacking the clergy, for we naturally have a sympathy for the ignorant and the erring, and have merely sought to demolish their theology. We feel that, if the point beyond which forbearance ceases to be a virtue were ever reached, the clergy of the Pacific coast have attained it. They are, morally and religiously, a set of ignorant cowards. They will enter their law-protected pulpits, and pronounce their religious bulls, and hurl their anathemas at every one who does not fall down and worship at the shrine of the Dragon they have set up. The clergy themselves admit that, under the constant ministrations of their religious rites and ceremonies, the morals of the world are constantly degenerating; or, as they express it, "the world is growing worse and worse every day." What is this admission on their part, but a voluntary confession that their religion is sadly lacking in the power of moral restraint and control? When they can show that even one moral reform originated in the bosom of the Church, and was cradled in her arms, and drew its infantile sustenance from her, their grand pretensions concerning the moral

influence of Popular Theology would not present such an unparalleled example of egregious egotism and unblushing assumption as it now does.

Again, the clergy cannot show an instance where they were even willing to stand god-fathers to any child of reform. Still further, they cannot name an instance where they have received one of these children into the Church until forced by public opinion to do so, as a matter of policy. On the contrary, they have sought the life of every reform in its infancy, with all the vindictiveness and heartless cruelty that characterized Herod of old, when he sought the life of Jesus. How was it thirty or thirty-five years ago, when the temperance reform commenced? A man dreamed a dream in his waking moments concerning an old Deacon's distillery;—he was tried before a Christian Court and a Christian jury, and sentenced to thirty days' incarceration in the common jail, and to pay a fine of a thousand dollars. But when the brutal Hamm was tried by a Christian Court and jury for cowering the dreamer in the street, because he had dreamed against his master's interests, the fine assessed was six and a quarter cents. When William Lloyd Garrison commenced lecturing on the slavery question, the Christian community of Boston placed a rope around his neck, and dragged him "through the streets of their city. This was an act worthy of Christian sons of Christian sires, whose chief amusement on holidays was that of whipping naked Quaker women through their streets at the tail of a cart, and winding up the Christian sports of the day by hanging the same women to the trees on the common. Whenever a Scott, a Horton, or a Lee was found, who was influenced solely by moral principle, and whose heart glowed with philanthropy, virtue, and noble manhood, how quickly the clergy came down upon him like so many ravening wolves, thirsting for his blood, subjecting him to the most cruel and heartless persecution! Read the ecclesiastical bull (improperly called a Pastoral Address) that was issued by a full bench of Bishops twenty-five or thirty years ago, at the General Conference of the M. E. Church, wherein, speaking on the question of the Anti-slavery Reform, these words are addressed to the clergy: "Brethren, we command you to wholly refrain from this agitating subject." They would not even allow prayer for the slave in their pulpits; and if one dared to pray thus, it was at the risk of ecclesiastical decapitation. Truly, the clergy, as a body, have been moral reformers with a vengeance!

## The Devil in Portland.

PORTLAND May 21st, 67  
REV BENJAMIN TODD Dear Sir: Having listened several times to your eloquent lectures I feel it my urgent duty to have you locate in Oregon if you will turn from your errors and preach Christ, on these conditions being on a committee I can make you standing offer for three years of 2500.00 per year. You could do more for the church than any other man on this coast. There can be no doubt of the sincerity you evince in your preaching but O come to the Lamb of God and you will have money and friends and a fine house to live in as I do.

Yours Truly REV J BARSTOW

We print the above *verbatim et literatim et punctuatim*. Probably the writer did not expect that it would ever see the light in this manner. But we feel that the perfidious attempt, to buy a man with money to abandon his principles and honest convictions, merits the disgrace of public exposure and censure. This circumstance "reminds us of a little story," of a certain character about eighteen hundred years ago, wherein it is said that the Devil took Jesus up into a high mountain, and showed him the whole world, and said, "All this will I give thee, if thou wilt fall down and worship me." And Jesus replied, "Get thee behind me, Satan!" and so say we. There is not money, honor, or fame enough in the world to buy us. No one should be looked upon with more contempt, and at the same time with more pity, than he whose principles are in the market for sale. We may at times be in error, and, being convinced of that error, gladly forsake it. But it does not require gold spectacles to enable one to see his errors. If one person attempts to buy another, it is a sure indication that he himself may be bought. The reverend gentleman may not feel highly flattered by this last remark; but it is said that clergymen are apt to hear God's call more readily from places where their salaries are to be largely increased. Clergymen and Spiritualistic speakers do not belong to the same class, and it is well for the Spiritualists that it is so.

## "Dry Toast."

We don't need any; we have already too much of it. Too many preachers are trying to make their congregations live on it. They give them meals of it every Lord's day, that takes them from one to two hours to swallow. Very seldom do they think about making a change, or even flavoring it with spice; and then they wonder why their congregations don't grow! Editors are continually feeding their readers on it, in doses of from one to three thousand words. Too many publications contain long, "dry toasts," very hard, indeed, to digest. We hope that literary men will soon learn that so much "dry toast" is a perfect nuisance.—*Pacific Gospel Herald*.

What the preachers give us is, in our estimation, a great deal worse than dry toast. The latter assists digestion, and nourishes besides. But it would be very hard indeed to extract nourishment from a sermon or any denomination now-a-days. The husks of old theology are drier than the driest rusks, and not so palatable either. Editors of denominational sectarian papers furnish pabulum even more desiccated than that doled out by the preachers. Long, dreary, prosy, yawning dissertations on some point of interpretation of passages in a book which no man can prove authentic or authoritative, and disputations concerning doctrines of no importance whatever to mankind—these constitute the staple of religious papers, compared with which dry toast is as succulent as a sweet potato or a juicy peach.

It seems a constant plan of nature to build exquisite structures with worthless and often loathsome materials; the brilliant plant and the phosphorescent light spring from rottenness; and among the decay of expectations and the mangled relics of happiness, hope blooms and shines at once a flower and a star.

When religionists sneer at the low origin of the spirit manifestations, and treat with contempt the philosophy that we deduce therefrom, let them take to their minds the above reflections, which we found in the columns of a religious paper.

## The Lord's Day.

"We cannot prize the Lord's day too highly—the day in which the Savior triumphed over death, and became the first-fruits of them that slept. The Lord's day is not the Jewish Sabbath, and was not ordained by the authority of Moses. It belongs expressly to the gospel; and commemorates a more glorious event than the ancient Sabbath possibly could do."—*Bible Class Visitor*.

In the name of human reason, then, how can theologians appeal to the Ten Commandments of Moses for authority to observe and enforce the observance of the first day of the week as a sacred duty, the non-fulfillment of which subjects the derelict to condign punishment here and supposed eternal misery hereafter? According to the *Visitor*, as above quoted, Sunday is not the true Sabbath, and the Bible, old and new, confirms the statement. "With what justice, then, can sectarians and Sabbatarians claim the right to enact laws punishing with severity the non-observance of a day which all admit is not the Sabbath that God is said to have instituted? With a singular inconsistency, the *Visitor* quotes from the Psalms of David in support of the *Christian Sabbath*! This is an anachronism repellent to reason and common sense.

As to the apostolic assertion that Jesus was "the first-fruits of them that slept," if it were true, what would be the effect upon the account of the transfiguration, wherein it is recorded that Moses and Elias appeared and talked with Jesus, and were seen by all the disciples? If Jesus were the first who had ever been raised from the dead, where did the "legions of angels" come from, who, it is said, were in constant attendance upon him? Moses and Elias—so reads the history in the gospels—were recognized as men by the disciples who were with Jesus; and Peter said, "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Luke says expressly that there were "two men, which were Moses and Elias." Now, if we accept the statement that Jesus was the first to rise from the dead, we must reject, as inconsistent with it, the story of the transfiguration and all its sequences. It is too much for human credulity to believe two opposite and conflicting statements. Language cannot be so misused as to make black appear white, and white black. And if we must believe that the "two men, Moses and Elias," did appear to Jesus and his disciples on the mount of transfiguration, what then becomes of the *Christian Sabbath*, which, the *Visitor* says, "commemorates a more glorious event than the ancient Sabbath possibly could do"? Clearly, there is nothing in the resurrection of Jesus particularly worthy of so august a celebration, seeing that Moses and Elias, and all the prophets, and the whole human race for ages, had risen in the same manner before he did. When John essayed to worship the angel who appeared to him in the isle of Patmos, showing him things that were to be, the angel reproved him, saying, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets." Will any one pretend that this angel had not risen until Jesus set the example?

If the Bible be adhered to as authority in these matters, we see nothing to save the Sabbath of the Christians, as a day set apart by God Himself, with penalties affixed for non-observance, from the utter contempt of all thinking men and women. There is no authority whatever, in the Old or New Testament, for the enforcement of any peculiar sacredness of the first day of the week. The *Visitor* says it "was not ordained by the authority of Moses." Then where is the authority for it? Jesus did not request its observance as a holy day, in commemoration of his resurrection; and it was not until Pope Gregory ordered it so to be, that Sunday was made a holiday. It was not even called the Sabbath until long after that. It remained for comparatively modern theological lights to discover that Sunday was the Sabbath, and should be observed as such, under severe penalties for disobedience. But, as we have shown, neither the Bible, nor reason, nor any sort of history, be it called sacred or profane, can be quoted in support of the assumption that Sunday is any more worthy of reverence, in a religious sense, than any other day of the week. If we must observe the Sabbath, and reverse it as a Divine institution, let us celebrate the true Sabbath of Moses and the Hebrews—the one said to have been ordained of God—the one on which the omnipotent Jehovah is said to have rested, like a fatigued child of human parentage, after his week's work was done. It appears probable that the Almighty could not have worked under the eight-hour system, or he would not have been so tired! Pietists may accuse us of irreverence, but the sword of truth is merciless in its conflict with error; it is, as Dr. Wadsworth would say, "mighty to pull down the towers of strongholds."

And if Sunday observance takes refuge behind fortifications based upon such a sandy foundation as we have exhibited to the view, it must soon be obliterated by the trenchant blows it is sure to receive from the awakened minds of reasoning men. To the setting apart of one day in seven as a day of rest from labor, we can have no objection. But, for this end, one day is as good as another. We would even make it in a certain degree compulsory. We would make all contracts, notes, agreements, public documents, and laws even, if signed on the "day of rest," illegal and void. Our only objection to the Sabbath, as at present enforced, is as to its assumed holiness, and the consequent sin involved in the breach of its observance. For this assumption leads to all manner of tyrannical edicts and laws for the suppression of innocent amusements—to the Pharisaical protection of church worship and lip-service as the only proper observance of the day, to which all other employments and enjoyments must yield. It maintains that "rest" consists in putting on a long face and going to church to sleep during a long, dull sermon, and, after a hypocritical practice of only one form of worshiping the Supreme Being, in each returning to his dwelling, to continue during the remainder of the day the same dull routine of praying, chanting, psalm-singing, and edifying exhortation. But if this is worship, there are many more methods, just as sincere and more pleasurable, which the majority of mankind prefer, and always will, so long as human nature is what God made it. Shall the poor man, who thinks he can worship with as much fervor and sincerity by going out among the hills with his

wife and children, and there receiving lessons on the power and goodness of the Creator from the rocks and streams and birds and flowers, everywhere reminding him of the presence of Him who inhabits the whole boundless universe—shall such a man be debarred the right to worship in the way that pleases himself the best, by the operation of oppressive Sunday laws, which prohibit the running of cars on the first day of the week, and compel him to remain in the dusty, overcrowded city, walking the streets with his children at the imminent risk of life by coming in contact with the swiftly revolving carriage-wheels of the rich man?

But we have said enough for the present upon this subject, though it is entitled to much more consideration than can be given to it in a single article. Let the preceding reflections have their natural weight with all reflecting minds, and we shall soon see a loosening of the rigorous bonds by which oppression of the liberal portion of community is attempted by our Sabbatarian law-makers.

## Rev. Wadsworth Again.

Since the Doctor has gone to the trouble to read up the subject, and get himself posted, and since he has also permitted himself publicly to allude to the "beautiful faith" and its believers in terms so disrespectful, not to say opprobrious, the question arises whether he ought not to gratify the aspirations of the chivalrous Todd for a discussion.—*Dramatic Chronicle*.

We would reply, that we have no aspirations to enter into a discussion of the principles of Spiritualism with one who is not a gentleman. And the man who will be guilty of giving utterance to such an unmitigated tirade of slander and abuse, not to say falsehood, against any other sect or body of people, simply because they entertain different religious views from himself, is no gentleman. We care but very little about what individuals may say of our religious opinions. They may criticize them as much as they please; and, if they are open to ridicule, let them be held up to ridicule, and we will not complain. But when the character of persons whose moral standpoint, and their honest and true lives, are far above the bigoted and Pharisaical plane as the blue-vaulted heavens are above the terrestrial globe, is attacked with rancorous hatred, we object. If the Rev. Dr. Wadsworth had been appointed by God Almighty as His vicegerent on earth, he could hardly have exhibited a greater amount of egotism, joined to ignorance, than he has in the discourse referred to. Let us first notice his slanderous attack upon one of the Bible characters, who, though she lived long prior to the introduction of Christianity, yet really and truly gave a better exhibition of its principles in her life than the Rev. Dr. ever dreamed of. Read the following: "And Saul, in his last mad despair, sat disguised in the *seance* of that abomination of womanhood, the Witch of Endor." Why does the Rev. Sir call this woman of Endor a witch? The text does not bear him out in using that opprobrious term. There are some persons who seem to be naturally mean; and it is only by knowing their nature that we can account for their actions. By what rule of construing language does the Rev. Dr. arrive at the conclusion that the proper definition of the word "familiar" is "witch"? If he had "familiar" friends, would he call them "witches"? Again, in sympathy and kindness of heart, in integrity, and as a prophetic, she equals, if she does not excel every other character in the history of the Old Testament. So great was her sympathy for Saul, when she saw his distress, that, at the risk of her life, she complied with his request, and called on Samuel for a communication. Mark now the character of her mediumship. She was a seeing medium; for she saw Samuel. She was a good descriptive medium; for, as soon as Samuel appeared, she described him so accurately that Saul immediately recognized him and bowed himself. She was a good impressible medium; for, when Samuel came, he impressed her with the idea of whom she had before her—and she turned to him and exclaimed, "Why hast thou deceived me? for thou art Saul." She was a good prophetic medium; for every word of Samuel's prophecy through her was literally fulfilled.

These facts neither Doctor Wadsworth nor any other D. D. can deny, unless they deny the history altogether. Here was a case where one who had once lived in the earth-life, and had left it and gone to the spirit world, subsequently returned, and, through the mediumship of a woman, gave information of what was to transpire in the future. And, further, he perfectly identified himself, and was not the devil, nor a lying spirit either. Nor do we have the least intimation that the woman was bad, or of a licentious character; but, on the contrary, she exhibited a Christian spirit of forgiveness that would put to shame the majority of professors at the present day. She killed and cooked her fatted calf, and baked flour bread, and then besought her enemy to partake of the repast she had prepared with her own hands. What do you think of her, Rev. Doctor? If you are not lost to all sense of shame, you will blush clear down into your boots, for slandering, in the manner you have, that noble woman! Will the Rev. Doctor tell us how it comes that this righteous Samuel makes use of this "abomination of all womanhood," as a medium through whom to communicate? Why did he answer her call, and thus get into such "bad company"? Why did he not seek out that king of libertines, David, who was called a "man after God's own heart," and communicate through him? Please explain, Doctor of Divinity!

Again, the Doctor says: "There may be to-day a few thousand brainless and half-crazed people ready to accept this obsolete nonsense as a new revelation." Does he know of whom he is speaking? Were the late Senator Talmadge, Dr. Hare, and John Pierpont, "brainless" fools? Are Judge Edmonds, Senator Wade, and the Hon. Robert Dale Owen, half-crazed? Is the Queen of England, the Emperor of France, the Czar of Russia, so weak-minded as to believe only in the "gibberish of fools"? Was the late and learned Theodore Parker a "brainless and half-crazed" man? For no one ever pronounced a more glowing eulogy of Spiritualism than he. Beside the ability and works of such men as Hare, Parker, and Owen, the mind and nonsensical twaddle of Dr. Wadsworth sink into complete insignificance. Where they shine with the effulgence of the noon-day sun, a telescope would be required to discover his wavering and sickly light.

## Hit or Miss.

The *Dramatic Chronicle* is a "daily record of affairs—local, critical, and theatrical." It is local, because it is located in this city. It is also very theatrical—especially in its efforts at making a display of its abilities in almost every department of knowledge. But it is nothing, unless it is critical. This is its strong suit—but not its trump card, by any means. For in this line it often fails to hit the mark at which it aims. It particularly likes to send an arrow now and then after those who are pressing forward in the ranks of Progress—and especially among those most unpopular people, Spiritualists. The "organ" of the latter class, as the *Dramatic* critic calls it, is a mark for many of these venomous shafts. We have hitherto taken a little pains to ward off those mischievous missiles, and to fortify ourselves against them, by quoting authorities in support of our positions, and giving references when criticised. But when the self-constituted critic feathers his weapon with such epithets as "liar" and "lying spirits," he draws too long a bow for us, and we must decline to enter the lists with him. Fair criticism we are always ready to receive in the right spirit, but we will not bandy epithets with any man or men. And it strikes us as being very bad archery. The critics are welcome to empty their quivers at us, when their arrows are properly feathered with gentlemanly expressions, and free from poisonous venom at their points; but we object to the use of such projectiles as the *Dramatic* critic has thought fit to employ for some time. We are ready for all challenges from those who are gentlemen and honorable; and whether the shafts come from a 'Prentice hand or from that of a master Bowman, we fear not for our cause, for it is just. But when the archer stoops to pick up arrows that a savage Apache would reject with scorn, we shall not allow his claim to any name that civilization bestows upon the honorable and the good, and shall let him severely alone. There shall be a sort of Chinese wall between us, and his shafts shall fall harmless at its base, or recoil upon himself. In such a case, his "affairs" would soon become so "critical," that he would be glad to sue for peace, and not in a "theatrical" way either.

## Wadsworth on the Bible.

"A thousand presses driven day and night, and multiplying copies with a speed almost miraculous, cannot supply the immense demand of a world that will have it. And surely all this does not look as if the world had grown tired of it. But we sicken of the argument."

We should think he might. The "immense demand" consists in the proselyting efforts of sectarian missionary and Bible Societies to force the volume upon earth's inhabitants, civilized and uncivilized, whether they will have it or not. Every sensible man knows that Bibles and tracts are given away by thousands by the above mentioned societies. Any one who wants a Bible can get one "free, gratis, for nothing," on application at a Bible and tract depository, provided he wishes it for his own use.

BRO. TODD is up in Oregon, kissing the pretty sisters and devouring yellow-legged chickens. We thought he had left off the practices of "old Theology."—*Daily American Flag*.

O, what a story-teller you are! Was there no fear of God or hell before your eyes, when you told the above wicked story? But, after all, we are frank to confess that the sisters in Oregon are pretty, and present as strong a temptation to an individual to obey Paul's command to "greet the sisters with a holy kiss" as any women that we ever saw. But the stronger the temptation, the greater the manifestation of Christian grace in overcoming it! We think we can discover a slight vein of envy running through the above paragraph. Did you really wish, Bro. McDonald, that you stood in our boots? By the way, there has been a resurrection of the *American Flag* since we left California. We hope it has risen to die no more. So mote it be!

SPIRITUALISM IN SCOTLAND.—We have received from a valued friend a copy of the "Fourth Annual Report of the Glasgow Curative Mesmeric Association," and also the "Programme of Exercises at the Opening Meeting of the Glasgow Association of Spiritualists," both dated as far back as the early part of the year 1866. We shall have occasion to refer to them again in our next, and meantime we have taken the liberty of republishing one of the beautiful hymns sung on the latter occasion.

BASKET MEETING AND PICNIC.—There is to be a Basket Meeting and Picnic of the FRIENDS OF PROGRESS at the Mineral Springs, on Stevens' Creek, eight miles west of Mountain View, on Saturday, June 22d. A good floor for dancing, and music furnished. Friends are respectfully invited to attend. Omnibuses and other suitable conveyances to the locality can be found either in Santa Clara or San Jose.

At a church fair over in Nevada, a year since, whisky punch was doled out to the people for refreshment! They are to have another fair soon, and are discussing the propriety of dispensing with that beverage. We should think they might. Silver bricks to Earle, and whisky punch to the people!

CRINOLINE.—It was with a great deal of difficulty that a clergyman of Detroit baptized by immersion, the other day, a young lady with her crinoline on.—*Exchange*.

Now that crinoline has been baptized, we suppose it is a pious institution, and ladies who wear it will henceforth be exempt from the anathemas of bishops and laymen. We hope so.

MRS. C. M. STOWE has been lecturing through the winter for some weeks past, and meets with favor and appreciation from all liberal minds. Some of the papers speak in highly commendatory terms of her lectures.

MRS. FOTEY'S SEANCE will take place at Mechanics' Institute Hall on Monday evening next, as usual. These meetings grow in interest even to confirmed believers.

THAT SILVER BRICK, given to the Rev. Earle at Virginia City, was valued at over seven hundred dollars. It pays to psychologize people in that way. Where's Dr. Benton?



## It's not Our Baptism, so We Don't Care!

Rev. C. A. Buckbee writes to the *Evangelist*, under the head of "A Rich Lead, struck by Fifteen Methodist Ministers," as follows:

"Thursday I reached Nevada in time to hear a discussion on baptism in the Marysville Conference of fifteen Methodist ministers. It was altogether a one-sided discussion; but the conclusion was many-sided. Rev. Mr. Briggs, of San Francisco, delivered a discourse on *Baptism*. Rev. Mr. Ross read an Essay on the same subject, after which there was a free conference on the same topic. Not one of the fifteen preachers present agreed with the other fourteen. Each one had a favorite theory of his own. One made the meaning of the original word (*Baptizo*) uniformly 'to pour' (that is *Chao*). Another insisted that it was 'to sprinkle,' (that is *Rantizo*). Another insisted that water was not to be considered in the ordinance at all, but that Christian baptism means Holy Spirit, in some way communicated to the believer. How the Holy Spirit is communicated to an unconscious babe when a man sprinkles water on its brow, was not explained."

"But the most humiliating spectacle which the conference presented was its hilarity, its unanimity in joyfulness in the project of annihilating what they had long regarded as a sacred ordinance. Having conceded that immersion should be accepted under certain circumstances as scriptural, Rev. Mr. Dryden said he would like to annihilate it; and if he had the power he would annihilate it in five minutes. Rev. Mr. Ross of Sacramento, said that he believed it could be annihilated, and he would venture to announce its certain doom. If his brethren would consent to do it, he is doing it, he said, he would talk it down, he was sure that in fifty years there would not be an immersionist (or Baptist) church in existence. So Baptists should be making hay while the sun shines. If these Methodist preachers of the Marysville District, with Messrs. Briggs and Ross to help them, (and you know they are great men,) really set themselves to the work of annihilating immersion, which they now say is a sacred ordinance, circumstances, why, your demise is not far off. It may be in five minutes. It must be inside of fifty years."

Rev. C. A. Buckbee don't seem to reflect that all forms are changing and passing away, and that, if he is living on earth fifty years hence, he will not be able to recognize the institutions of that day as bearing any resemblance to those of to-day. All these squabbles over mere doctrines will die out, and a better state of feeling will take their place. The Fatherhood of God and the Brotherhood of Man will be the only point of doctrine found worthy of acceptance in that "good time coming."

## Preachers and Yellow-Legged Chickens.

One of the clerical editors of the *Pacific Gospel Herald* recently went up to Oregon, and wrote back to his paper this candid confession:

"Coming up the Columbia, late in the afternoon, a splendid supper was spread before us. Chickens and turkeys were part of the attraction. This of course was to 'bait' us. For many of us had declared our intention of returning overland. I must confess the bountiful table spread before us made a change of mind. Preachers may denounce the charge of being fond of chicken, but I confess to you, I don't believe a word of it. By the way, I think Oregon has a healthy place for them, as I have only seen one dead one as yet."

He means a dead preacher, not a dead chicken, evidently; for while he is in the webfoot country, dead chickens will be numerous. Instead of the flesh-pots of Egypt, it is now the chicken potpie of Oregon which the "chosen people of God" hanker after. Good living is a weakness of "the cloth" everywhere.

On Sunday morning, recently, at two city (London) churches, not twelve persons were present. At the Agricultural Hall, Islington, twenty thousand persons assembled to hear Mr. Spurgeon.

And why? Because Spurgeon ignores the doctrinal, and only preaches the practical, to which all can listen and be edified. His most uncouth utterances are better than the polished platitudes of the surplised clergy of an "established Church." While Spurgeon appeals to human nature, the "established" clergy continue to appeal to "authority," and to insist on blind obedience to doctrinal interpretations of Scripture, themselves being the interpreters! No wonder the people leave them to the solitude of their pulpits, and prefer a more attractive style of preaching, if preaching they must have!

COMPARISON OF THE DOGMATIST WITH THE RATIONALIST.—The man who with relishing earnestness believes the doctrines of exclusive salvation, will habitually place the dogmatic above the moral element of religion; he will justify or at least very slightly condemn, pious frauds or other immoral acts that support his doctrines; he will judge men mainly according to their opinions, and not according to their acts; he will lay greater stress on those duties that grow out of an ecclesiastical system, than on those that grow out of the moral nature of mankind; he will obtain the certainty of his position by appeal to his peace by excluding every argument that is adverse to his belief; and he will above all manifest a constant tendency to persecution. On the other hand, men who have been deeply imbued with the spirit of earnest and impartial inquiry, will invariably come to value such a disposition more than any particular doctrine to which it may lead them; they will deny the necessity of correct opinions; they will place the moral far above the dogmatic side of their faith; they will give free scope to every criticism that restricts their belief; and they will value men according to their acts, and not at all according to their opinions.—*Lucky's History of Rationalism in Europe.*

DR. J. P. BRYANT.—The success of this celebrated mesmeric physician, since his arrival in Grass Valley, is the subject of universal wonder. Diseases of long standing have been cured by him in a few moments. The majority of cases treated by him in this place have been those of throat diseases, deafness, rheumatism, hip disease, and neuralgia. We have seen him operate on several patients, with chronic complaints, and know from clear evidence that he has relieved them at once. We do not understand the method by which he operates, but we do know that he cures. Dr. Bryant is a kind-hearted, benevolent, generous man, and is well liked by all who become personally acquainted with him. Those who are without means and afflicted he will relieve, free of charge.—*Grass Valley National, June 7th.*

DRAMATIC CRITICISM—AN EQUIVOCAL COMPLIMENT.—"OPERA HOUSE.—*Capitain Kyd* was performed last night to a good house. This piece is of the blood and thunder style, and affords Miss Helen Western an opportunity to play the villain—a part which she appears to enjoy thoroughly."

HOUSE RENTS.—The Chicago *Post* remarks: "Chicago, though adding thousands of new buildings to the old city, is like the man who sewed new cloth upon an old garment—the rents are made worse."

The same may be said of San Francisco—and the rents are a great deal bigger.

DON'T LIKE IT.—Some Protestant Episcopal clergymen were present at the noon-day prayer-meeting, in New York city, and requested prayer for God's blessing on that church. The *American Churchman* is displeased at this, and describes them as belonging to "a generation of busybodies, who neglect their own work to gad about and muddle up their neighbors'."

DELIRIUM TREMENS.—Jas. Belcher died recently at Blackwell's Island, of *delirium tremens*, and now lies a pauper's grave. This announcement is made on the authority of a Boston correspondent of the *Christian Times*. Mr. Belcher, seven years ago, was the pastor of the Baldwin Place Baptist Church, Boston.

## Victor Hugo's Oration.

In an address delivered a few months since at the interment of Emily De Putron, an intimate friend, Victor Hugo said, "The soul, the marvel of this great celestial departure which we call death, is here. Those who thus depart still remain near us—they are in a world of light, but they are tender witnesses hover about our world of darkness. \* \* \* The dead are invisible, but they are not absent." Here follows the full translation of the funeral oration, from an American lady spending the winter in Dresden, the capital of Saxony:

"Within a few weeks we have been occupied with two sisters—the one we have married, and now we are burying the other. Such is the perpetual agitation of life. Let us bow, my brethren, before inflexible destiny, and let us bow with hope. Our eyes are made to weep, but they are made to see. Our heart is made to suffer, but it is also made to believe. Faith in another existence springs from the faculty of loving. Let us not forget that in this iniquitous life, which is controlled by love, is the heart. That believes. That hopes to find again his father. The mother will not consent to lose her child forever. This revolt against annihilation is the grandeur of man. The heart can never err. The flesh is dream, which fades away. This trance, were it the end of man, would take from our existence every sanction. We cannot content ourselves with this vapor, which is more matter; we must have certainty. Whoever loves, knows and feels that the prospect of man are not upon this earth; to love is to live after-life. Without this faith, no deep gift of the heart were possible. To love, which is the aim of man, would be his punishment; paradise would be a hell. No; let it be declared the loving creature demands the immortal creature of the heart. The heart is here, there is a heart in this coffin, and that heart lives. At this very moment it listens to my words. Emily De Putron was the gentle pride of a house, and her death has deeply affected the family. She is in the dawn of light. She is in the light, in the truth, in the reality, in the recompense. These early dead, who have done no ill, are the blessed of the grave, and their hearts rise gently to the light, toward a mysterious goal. Emily De Putron has gone to seek on high everlasting sincerity—the complement of an innocent existence. Youth has gone to eternity, beauty toward the ideal, the pearl toward the ocean, a spirit toward its God. The soul, the marvel of this great celestial departure which we call death, is here—those who thus depart still remain near us. They are in a world of light, but they are tender witnesses hover about our world of darkness."

"They are over us and near us. O, whoever it may be who have seen a beloved being sinking into the tomb, do not think it has left you! The beauty of death is its presence—inexpressible presence of a soul which smiles upon our fearful life. The being that we mourn has disappeared, but has not departed. We no longer see its gentle face, but we feel that wave beneath its wings. The dead are invisible, but they are not absent. Let us be just to death. Let us not be ungrateful to death. It is an error to think that here, in the darkness of the open grave, all is lost to love. There everything is found again. The grave is a place of restitution; there the soul resumes the infinite, there it recovers its plenitude. There it re-enters on the possession of all its glorious attributes. It is set free from the body, from want, from its burthen, from fatality. Death is the greatest of liberties; it is also the furthest progress. Death is a higher step for all who have lived upon its height, dazzling and holy. Every one receives his increase, everything is transfigured in the light and by the light. He who has been no more than virtuous on earth becomes beatitudes; he who has only been beatitudes becomes sublime; and he who has only been sublime becomes good. And now I, who am speaking, why am I here? What brings me to this grave, and what right do I address the dead? I am I. Nothing. But am wrong—I am something. I am a proscriber. Yesterday exiled by violence, to-day a voluntary exile. A proscriber is a ventriloquist, a ventriloquist is a persecuted man—a man wounded by fate. A proscriber is an innocent man, weighed down by maleficence. His blessing ought to have virtue in it. I bless this grave. I bless the noble, gracious being that lies there. In the desert we find the oasis; in exile we meet with souls. Emily De Putron has been one of the lovely souls we have met. I come to pay her the debt of love owed by a proscriber, whom she has consoled. I bless her in the dark profound. In the name of her sorrow, whereon she gently beamed; in the name of the trials of destiny, which for her are ended, but which continue for me; in the name of all she loved, I bless this Hesperian being; I bless her in her youth, in her youth, in her innocence, in her life, and in her death. I bless her in her white sepulchral robes; in her home, which she has left desolate; in her coffin, which she has filled with flowers, and which God is about to fill with stars."

## A National Dress.

No country, by virtue of its peculiarities of climate and position, more imperatively demands a national dress than ours. The east winds of the Atlantic coast and the poisonous damps and exhalations of the Mississippi valley, bringing corruption, fever and ague in their train, require a costume that protects the chest and the extremities, and free from weight and pressure, to check the circulation or exhaust the vitality and power of resistance. The worn and rough character of our new and yet unsuited country would further suggest a style of dress, at least for rural people, very different from that adapted to the balmy rooms of the city. For country life, climbing hills, scaling stone walls, rambling through bushes, jumping brooks, etc., as well as for all sorts of work in the garden, kitchen, or field, some pretty, sensible and unobtrusive modification of the "Bloomer costume" would be just the thing. Unfortunately, the advocates of the new "American dress" were "christened" and were too far into the opposite extreme, as reformers always do. They were for rigging women out in cloth frock coat, vest, and spring-bottom pants, with high-heeled long boots at one extremity and cropped hair and beaver hat at the other, with a cane in her hand if she walked, or astride of her horse if she rode, thus completely unsexing her, and disgusting many who would otherwise have been the friends of the movement. There is not and never was in any nation, and a congress of artists, costumers and physicians could not desire a more beautiful, healthy and modest dress than the Persian, white, its full white trousers gathered at the ankle, blue or purple tunic falling below the knee, and graceful turban-shaped head-dress according to the dictates of individual taste. This, or something like it, is already being adopted to a considerable extent in country places, and it is the universal testimony of wearers that it is infinitely more convenient, comfortable, and healthy than the old barbarism of long skirts and iron cages in which they have been so long confined.

THE ROCHESTER RAPPINGS RESUMED.—We find the following in the New York correspondence of the *Evening Bulletin*, and a wonderful thing it is to find in that paper:

"SPIRIT RAPPINGS.—Margaretta Fox, the eldest of the Fox girls, whose spirit manifestations created so much excitement several years ago, has returned to Rochester, the scene of her first demonstrations, for the purpose of renewing them. The spirit of Margaretta, since she abandoned the rappings, has been a dead one, as is well known to newspaper readers. In 1852 she was affianced to Dr. Kane, the husband of Margaretta was sent by him to school. The relatives of the Doctor interfered to break up the match, but did not succeed. His early death, however, put an irrevocable injunction upon the match, but not upon the efforts of his relatives, who had the cruelty to endeavor to force from Margaretta an acknowledgment that there had never been any marriage engagement between her and the Doctor. After enduring considerable persecution from this cause, Margaretta retired to Canada, where she had been living for some time, until her recent appearance in Rochester. After her engagement to Dr. Kane, Miss Fox, at his request, desisted from the exercise of her peculiar gift, but recently, during her residence in Canada, the rappings recommenced, and she was commanded by the spirits to return to Rochester, and resume her public manifestations. One of these spirits was Dr. Kane, who released her from the obligation formerly given to him."

## HYMN.

Sung on the occasion of the Opening Meeting of the Glasgow Association of Spiritualists, Feb. 23d, 1866.

Within the heart, with folded wing,  
When night is falling in the skies,  
The sweet affections softly sing  
Of spirit-friends in Paradise.

When day in golden robes is dressed,  
And stars are hid from mortal eyes,  
Their voices whisper in the breast  
Of spirit-friends in Paradise.

O, could we all the world forget,  
And bear the truth without disguise,  
Our hearts might hear the love tones yet  
Of spirit-friends in Paradise.

There is no king upon his throne,  
No beggar at his door that lies,  
But hath an Angel all his own,  
And spirit-friends in Paradise.

## The Origin of Species.

The following is from the *Annual of Scientific Discovery*, edited by Samuel Kneeland. It is from the pen of the editor, and amounts to a full endorsement of the Darwinian theory of the origin of species:

"The theory of Darwin, that species are not rigidly limited and have not been created at various times, complete and unchangeable, but have been gradually and indefinitely varied, from external circumstances, from natural efforts to accommodate themselves to surrounding changes, and from the necessity of yielding to force in the struggle for existence, has continually gained ground, and now numbers among its advocates many of the first naturalists of Europe and this country. The opponents of this theory have their strong points in accommodating definitions of a species, the phenomena of hybridity, and the non-occurrence of these changes before our eyes. If species were created as we now see them, the more we subdivide them by extended observation, the more we increase the number of the supposed creations; and yet we have no well authenticated instance of a new creation, and in no other operations of nature such a want of continuity, such a perpetually recurring creative miracle. The tendency seems to be to the belief that there are no such natural divisions as species, genera, families, etc., but that they are merely convenient terms for subdivisions, having a permanence which may outlive many generations of man, and yet which are not absolutely fixed. Such is the length of geological periods now admitted, that the phenomena of hybridity may be legitimately explained by the continuity of succession; the infrequency may just as well be due to physical differences arising from long continued variation, as to an original organic constitution; indeed, the acknowledged degrees of hybridity are best explained on Darwin's theory. Darwin insists upon time for the changes by natural selection; and no one will pretend, at the present day, to date back the earth's history only a few thousand years. Geology teaches that hundreds of thousands of years have elapsed since the period of the earth's existence as an abode for living organisms."

JULIAN observed that no wild beasts were so ferocious as angry theologians. And Montesquieu discussed as a psychological phenomenon the inhumanity of monks. To monks, the inquisitors and clergy, while noble in many of their attributes, were generally marked by a total absence of mere natural affections.

THE ROMAN PRIESTHOOD GIVING UP CELIBACY.—At Syracuse, a priest, named Rizza, has married a nun; and among the monks who have become husbands is a Jesuit—Perez Da Verra.

DR. R. McLEAN is requested to call at this office, and settle his bill for advertising. *Doctor McLean* will see more in print than will please him, if his account is not soon settled.

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